AND

THEOLOGICAL REPOSITORY.

BY A SOCIETY OF GENTLEMEN.

DEVOTED TO RELIGION AND POLITE LITERATURE.

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CORRESPONDENCES.

[*In continuation from page* 243.]

Seek ye first the kingdom of God and its righteousness, and all things shall be added unto you. Matt. vi. 33.

In order to prevent mistakes, let it be observed, that in whatever we may advance in vindication of the *spiritual* interpretation of the sacred writings, nothing is intended to supersede the grammatical and *literal* sense thereof, whether in relation to certain historical truths, or the perceptive parts of religion, &c. which appear not to have any mystical meaning, whilst others of them have both an *external* and *internal* signification. But, according to the light which we have received from God, through that medium of communication which he has graciously appointed, viz. his holy WORD, and the instrumentality of those chosen servants whom he has been pleased from time to time to raise up and instruct in spiritual things, in order to become our spiritual teachers, we shall carefully draw a line of distinction between the *letter* and the *spirit* of the WORD OF TRUTH, giving unto each (by divine assistance) its proper order and place. The Father of Lights, from whom alone every good gift is derived, is graciously pleased, in every age, to raise up unto us of our brethren, (whether of clergy or others) en-

lightened expositors to open to us the treasures of divine wisdom contained in the Holy Scriptures, according to every one's need and recipiency: and it is to such mediums, under God, that we are indebted for all the knowledge which we possess in this important science. Nor is any danger of delusion in this case to be feared, where such fresh discoveries are offered to mankind by persons whose lives and doctrines are according to the Gospel of Christ, if, on the other hand, we add to a pure love of truth and singleness of heart, our humble supplications at the throne of grace for the guidance of God's good spirit. But we shall farther guard against mistakes on this subject in the sequel of these essays.

The apostle saith, "*The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made;** and it was a maxim of ancient wisdom, that "*All that which is below is agreeable to that which is above.*"† If then all the visible creation stands in such connection with the Creator, and contains in all parts so many forms of things, invisible; if the things below, or in this lower material world, are thus answerable or corresponding to the things above, or in the superior spiritual worlds, how reasonable as well as religious is the idea, that the holy WORD of God may also stand in the same connection with him from whom it proceedeth, and may contain in all its literal parts, the forms and images of the eternal invisible wisdom, descending through various degrees in a regular and connected order, till it is finally terminated in its last and lowest degree, viz. that of the written letter, for the use of man!

But this idea concerning the spiritual contents of the holy WORD of God is not more reasonable and religious, than it is useful and edifying also, as tending to impress deeper on the mind a due sense of the dignity and divine sanctity thereof, and to reconcile many things, which, appearing as inconsistencies and contradictions, have too frequently been matter of offence and stumbling to those who look no farther than to the sense of the letter. All christians are from their infancy taught to believe that the WORD of God is most holy and divine; hence they contract an early, though blind reverence towards it, which in their younger years operates very profitably in making them in some degree obedient to its heavenly dictates; but as they grow up to a greater maturity of judgment, it frequently happens, that for want of considering and apprehending

* Rom. i. 20. | † *See* Hermes in his Tab. Smarag.

aright wherein the sanctity and divinity of this sacred book do essentially reside, they fall into a gradual contempt for it, which in many people is much increased by observing in the *letter* of the WORD several things which appear as inconsistent and contradictory, and some as trifling and nugatory; unworthy, as they think, of the divine wisdom to dictate, and at the same time unprofitable for the use of man, to whom they are dictated. Now this evil consequence can only be promoted by a right apprehension of the *spiritual* and celestial contents of the holy WORD. A mind thus taught to regard the *letter* of the sacred Scriptures as the repository of holy and divine things *within;* as a cabinet containing the infinite treasures and bright gems of spiritual and celestial wisdom; as a throne whereupon the Great JEHOVAH sitteth, (as the Psalmist expresseth it) "*clothed with honor and majesty, covering himself with light as with a garment, stretching out the heavens like a curtain, laying the beams of his chambers in the waters, and making the clouds his chariot;*"* such a mind must needs feel itself impressed with a wonderful reverence towards this holy book, grounded not in a mere blind assent to its sanctity, as resulting from education only, but in a real inward perception thereof, as the effect of a genuine conviction wrought in the understanding: in this case all the apparent inconsistencies and contradictions of the *letter* vanish, and no longer give offence, being all found reconcilable in the real *spiritual* and celestial senses which they contain: what before seemed trifling and nugatory, which viewed only in its *outward* form and figure, now acquireth a divine weight and consequence, by being viewed as to its *internal* form and spirit; and thus all the parts of the *letter* are justified as worthy of God to dictate, and as, in some respect, either more or less remote, conducive to the *spiritual* use and benefit of man. P. A. C.

[*To be continued.*]

Correspondence. Man is continually preserved in *correspondence* with heaven by the Lord, that he may, if he chooses it, be led from hell to heaven, and by heaven to the Lord. *A. C.* 4323.

* Psalm civ. 1, 2, 3.

DICTIONARY OF CORRESPONDENCES.

[*Continued from page* 215.]

ACTION, an external form and representation of the will, just as *speech* is an external form and representation of the understanding.

The *actions* of men are more attended to than their *words*, for this reason, because the will is the real man, and the understanding only so far the man as it is united with the will. This likewise is the reason why it is so often said in scripture, that man will be judged according to his works or *actions*. It is not enough that he merely wishes well, and thinks well; he must also *act* well upon all occasions; for by this means alone goodness and truth gain a form within him, and become implanted in his life.

There are three essentials necessary to constitute man, and to complete his existence: the first is his will, the second his understanding, and the third his operations or *actions*. These are formed successively, and afterwards exist together, or simultaneously. The will commences in the womb, and is gradually formed from the time of conception till the time of birth; the understanding then begins with the respiration of the lungs, and is successively formed till mature age; at which time, and not before, the *actions* determine the real quality of the man, because in them his will and understanding are united, and consequently the whole man is apparent, just as a tree is known by its fruit.

Good *actions* ought to be done by man in all appearance *as of himself;* nevertheless, he should acknowledge and believe, as the truth is, that all good is from the Lord alone, and that the power so to do is a continual gift flowing from his divine mercy. Thus the *actions* of man, though of himself he be unable to do any thing that is good, become the medium of conjunction with the Lord, when all the praise and merit is ascribed to him.

Action and *re-action* are necessary to the existence of every created thing, whether animate or inanimate; for by this means a due equilibrium is preserved, wherein consist both spiritual and natural freedom.

ACTIVITY. An *active* life increases not only the powers of the body, but also those of the mind; while indolence is the destruction of both. If a man love his neighbor in a certain degree, and take the first opportunity of putting that love into *action*, he

will then love his neighbor better than he did before, or in an higher degree; and will therefore be more ready to serve him on a future occasion, than if he had omited the first *act* of benevolence. This is an invariable truth, provided the *act* proceed from disinterested motives; the reason of which is grounded in this immutable law, that all influx is proportioned to efflux; or in other words, that in proportion as man puts forth himself into *actual* uses, in the same proportion the life which flows into him from the Lord, becomes fixed within him, and forms a plane for the reception of more life. A life of *activity*, therefore, when under the direction of genuine wisdom, enlarges every faculty of the human soul, and at the same time capacitates man for the most noble and exquisite enjoyments.

ACTUAL evil is distinguished from that which is *hereditary*, just as the inclination to a thing is from the thing itself. No person is punished after death for *hereditary* evil, but only for those *actual* sins, of which he has been guilty.

ADAH and *ZILLAH*, the two wives of Lamech, signify a new church, *Adah* the internal of the church, and *Zillah* its external.

ADAM, not the first of men, but the first and most ancient church upon this earth, consisting of perhaps thousands of men, and described in the WORD by the man and his wife Eve; the man denoting the intellectual principle, and the wife the will principle. Their new creation or generation is described, in the first chapter of Genesis, by the creation of heaven and earth; their wisdom and intelligence by the garden of Eden; and the end of that church is signified by their eating of the tree of knowledge.

ADAMAH, one of the fenced cities of the tribe of Naphtali, (Josh. xix. 36.) signifies such doctrinal truth as is useful in a state of spiritual temptation; for by Naphtali is signified temptation; and by a city, wherever mentioned in the WORD, is spiritually understood something relating to doctrine, whether it be genuine or heretical, which is always determined by the sense of the subject treated of.

ADAMANT, or *diamond*, a precious stone, whose color is translucent, and bordering a little upon a sky blue, signifies the truth of celestial good. In an opposite sense, as in Ezek. iii. 9, and Zech. vii. 12, it signifies truth destitute of good, or faith separate from charity.

[*To be continued.*]

TO THE EDITORS.

GENTLEMEN,

Your Magazine is indeed a *Luminary*, to enlighten the benighted mind. I have read the first five numbers with wonder and delight, and think the month too tardy that is to furnish me with the next. Your luminous explanation of various Scripture difficulties have already relieved my mind from a load of doubt and perplexity; and your liberal invitation to correspondents has emboldened me to lay before you the following parenthesis out of the Psalms, as I think a paraphrase upon it will be acceptable to the majority of your readers, and to none more than

Your humble servant,

ORMOND.

"(For the redemption of their soul is precious, and it ceaseth forever.)"
Psalm xlix. 8.

In order that the reader may be satisfied concerning the sense of the above verse, it will be proper for him to read the preceding part of the psalm, where he will find, (ver. 6) that the words are spoken of "*them that trust in their wealth, and boast themselves in the multitude of their riches;*" that is, of those who abound in mere knowledge, or scientific truths, and are thereby confident of salvation, being, as they suppose, justified by faith alone. This is the case with too many in the present day, who make a flaming profession of religion, and think, because they are in possession of many gospel truths in the literal sense of the word, that therefore they are the elected sons of God, and the certain heirs of eternal life. But of such it is said, (ver. 7) "*None of them can by any means redeem his brother, nor give to God a ransom for him;*" by which we are to understand, that those who have confirmed themselves in the doctrine of faith alone, pay no attention to charity or a good life. To redeem a brother, means to obtain charity; and to give a ransom to God for him, signifies to sacrifice every selfish and worldly desire for the sake of love to the Lord, and charity to our neighbor. The mere solifidian, however, rejects this great point of christian duty, and cries out with Cain of old, "Am I my brother's keeper?"*

* *Cain* signifies faith separate from love; his saying "*am I my brother's keeper?*" means faith making light of charity.

Thus, rather than part with his favorite system, he forfeits the benefit of future happiness: wherefore it follows, (verse 8) "*For the redemption of their soul is precious, and it ceaseth forever;*" that is, their salvation is of great price, and can be obtained by no less a sacrifice than of all that is near and dear to them; but in consequence of their not complying with the conditions of salvation, they fail of receiving the full blessings of redemption, and after death are irrecoverably lost. M. K.

THE DOCTRINE OF THE TRINITY.

It has long been a mortifying reflection, that the doctrines of the Christian religion, as they are too generally inculcated, cannot be supported by a fair and candid appeal to sound rationality, and to the common sense of mankind; but that in many instances the most orthodox theologians are compelled to submit their understandings to a blind faith, and acquiesce in doctrines that are not only above the comprehension of man, but plainly and absolutely contradictory to sound reason. Where is the divine, for instance, who can look the generally received doctrine of the Trinity in the face, without (tacitly at least) acknowleging its absurdity, although he may perhaps have bound himself down to profess it as the leading article of his faith? If a Pagan, or Mahometan, gravely repeats the articles of his belief, we smile at his credulity, and wonder how a rational being can receive, as the ground-work of his religion, such incredible traditions. Yet christians in their turn equally become the subjects of ridicule among Mahometans and Pagans, for their strange and unaccountable acknowledgement of *Three Divine Persons* in the Godhead; which is so plain and palpable a confession of the existence of *Three Gods*, that no subtlety of reasoning can possibly elude the charge.

This, however, is not the fault of Christianity, but of its professors, who have unfortunately mistaken its most essential characters, and represented it as a religion that prohibits man the free use of his understanding; and in no article is this more conspicuous, than that of the Trinity. But that true Christianity is perfectly consistent with sound reason, that the understanding of man ought freely to be exercised in all matters of faith whatever, and that the Word of God requires no one blindly to believe what

he cannot in some measure comprehend, shall, we trust, be fully demonstrated in the course of this work. At present we shall confine ourselves to that great article of the Christian faith, viz. the *Divine Trinity*, and shew that it is so far from being an inexplicable, incomprehensible mystery, that it is perhaps the plainest, simplest, and most intelligible doctrine in the whole system of theology. But this we cannot do better than in the words of a celebrated commentator, to whose voluminous writings we often find occasion to refer, and who in his admirable work entitled *True Christian Religion*, treats the subject in the following manner.

EXPLANATION OF THE TRINITY.

There are general, and also particular essentials of every one thing, which altogether constitute one essence. The general essentials of every one man are, his soul, body, and operation; and that these constitute one essence, is evident from this circumstance, that one existeth by derivation from the other, and for the sake of the other, in a continual series; for man hath his beginning from the soul, which is the very essence of the seed, and which is not only the initiating, but also the producing cause of all the parts of the body in their respective order, and afterwards of all acts proceeding from the soul and body united, which are called operations; wherefore, from this circumstance of the production of one from another, and their consequent insertion and conjunction one with another, it is evident, that these three are of one essence, and therefore they are called three essentials.

That these three essentials, viz. soul, body, and operation, did, and do exist in the Lord God the Saviour, is universally acknowledged. That his soul was from Jehovah the Father, can only be denied by Antichrist, for in the Word both of the Old and New Testament he is called the Son of Jehovah, the Son of the Most High God, the Only-begotten; wherefore the divinity of the Father, answering to the soul in man, is his first essential. That the Son, who was born of the mother Mary, is the body of that divine soul, is a consequence of that birth, inasmuch as nothing is provided in the womb of the mother except a body, conceived by her, and derived from the soul; this, therefore, is a second essential. That operations constitute a third essential, is a consequence of their proceeding from soul and body together; for the things that proceed are of the same essence with the things from whence they proceed. That the three essentials, which are Father,

Son, and Holy Ghost, are One in the Lord, like soul, body, and operation in man, is evident from the words of the Lord, declaring that He and the Father are One, and that the Father is in Him, and He in the Father; and that in like manner He and the Holy Ghost are one, inasmuch as the Holy Ghost is the divine-proceeding out of the Lord from the Father.

When it is said that Father, Son, and Holy Ghost are three essentials of one God, it may appear to human reason as if those three essentials were three distinct persons, which yet cannot possibly be true; but when it is understood that the divinity of the Father, which constituteth the soul, and the divinity of the Son, which constituteth the body, and the divinity of the Holy Ghost, or the divine-proceeding, which constituteth operation, are three essentials of one God, this the understanding can apprehend. For there is a peculiar divinity of nature in God the Father, in the Son derived from the Father, and in the Holy Ghost proceeding from both, which being of the same essence, and the same mind, constitute together one God. But if those three divine natures are called persons, and have each of them their particular attributes allotted them, as when imputation is ascribed to the Father, mediation to the Son, and operation to the Holy Ghost, in this case the divine essence is divided, which yet is One and Individual, and thus none of the Three is God in perfect fulness, but in subtriplicate power, which is a conceit that every sober and sensible man must of necessity reject.

How plain therefore is it to discern a trinity in the Lord by a trinity discernible in every individual man! For in every individual man there is a soul, a body, and operation; and so it is also with respect to the Lord, inasmuch as in Him, as Paul saith, "*dwelleth all the fulness of the Godhead bodily*," Coloss. ii. 9. Wherefore the Trinity in the Lord is divine, but in man it is human.

[*Farther remarks on this subject will be given in our next.*]

The Trinity. A *trinity* of persons was unknown in the apostolic church: and the doctrine was first broached by the council of Nice, and thence received into the Romish church, and thus propagated amongst the reformed churches. *U. T.* 174.

FOR THE HALCYON LUMINARY.

TO THE REV. JNO. HARGROVE.

SIR,

I have read with much attention and pleasure your expositions of several difficult points in Scripture, and now take the liberty of proposing another, not from an idle curiosity, but a sincere desire to come at the TRUTH in a matter that has long perplexed me. The religious society denominated Quakers, are (if I have been rightly informed) opposed to wars of every description; not only *offensive* but also *defensive;* not only to *aggression*, but also to *resistance;* individual as well as national. This doctrine of implicit submission is founded, it appears, on this expression of our Lord, in his sermon on the monnt: "*Whoso smiteth thee on the right cheek, turn to him the other also; and if any man take thy coat, let him have thy cloak also; and whosoever shall* COMPEL *thee to go a mile, go with him twain.*" If these precepts are to be taken according to the *letter*, the Quakers are certainly correct, and we immediately lose the right of forcibly defending our *persons*, *property*, or *liberty*. But as I have many doubts as to the correctness of this principle, you will confer a singular favor in relieving them. If you will condescend to explain the *internal* or *spiritual* sense of the foregoing passage, some light may probably be thrown on the subject; and you will at once instruct and gratify a sincere friend to the *Halcyon Luminary*, of which valuable work I am

A CONSTANT READER.

TRUE STATE OF THE PRESENT CHRISTIAN CHURCH.

[*Continued from page* 212.]

Four notable changes or revolutions have taken place on this globe since the day of its creation. The first was the destruction of the Adamic or most ancient church; the second, of the ancient church which succeeded the former; the third, of the Jewish or Israelitish church; and the fourth great and mighty terrible, yet necessary change and revolution, is the end of the present Christian Church (so called.)

That this end hath already taken place will be made to appear in the following pages.

But now to return to the words of our Lord. As the Jews were fond of, and gloried in the outward temple of wood and stone, so modern christians are fond of, and glory in their corrupted church, whose doctrines are nothing else but error and falsity, although taught and received for divine truths. It was this building our Lord meant, which was raised by the powers of darkness, composed of error, and supported by covetousness, craft, and pride, under the dominion of Antichrist, that must be thrown down, and not one stone left upon another.

The predictions of Daniel, who had a clear sight and knowledge of the fourth change and revolution, were indeed fulfilled in some degree at the time of our Lord's appearance in the flesh; for the abomination of desolation might be seen where it should not be, standing in the holy place; that is, error, falsity, and darkness overspreading the church, and put for truth and light. But it is clear and evident our Lord was not telling his disciples merely of what was already come to pass, but also informing them of what was afterwards to take place at the time of the second advent, which is at the present day.

It seemeth that curiosity induced the disciples to enquire, when these things would be, and what sign would precede the end of the world (as some of them thought he spoke of;) but Love and Goodness answereth according to truth and instruction; and what he spoke to them he speaketh to us: "Let him that readeth understand. When you see these things, that I tell you of, come to pass, then know assuredly that the end of which I mean is nigh, even at the door."

It has been already hinted, that the end our Lord meaneth is the end of the christian church (so called,) that is, the end of its present form according to its doctrinals; or the end of the reigning power of that man of sin, the son of perdition; the end and destruction of the dominion of Antichrist, who sitteth in the temple of God, is worshipped as God, and exalteth himself above all that is called God; and that this end is come, will plainly appear by attending to our Lord's word, for the mystery of iniquity did then work, but its work is now accomplished.

The prophecy of Daniel respecting this operation and end, is therefore fulfilled in the christian church; as well as that which

our Lord added, strengthening the same, saying, "For then (that is, near the finishing of this mystery) there shall be great tribulation, such as was not since the beginning of the world to this time, nor ever shall be."

That the accomplishment of this prediction of our Lord has taken place, is evident from an impartial view of the present christian church (so called); for there is now greater oppression, injury, abuse, and violence, offered and done to the truth, than was or could be in any of the former dispensations: but this is the last time.

No truth can be discovered throughout all the various systems of divinity, but what is thus oppressed, falsified, and mixed with error.

[*To be continued.*]

FOR THE LUMINARY.

DISSERTATION ON THE ADVANTAGES OF REVELATION.

The supposition may be reasonably indulged, that many of the advantages accruing to mankind from Divine Revelation, have passed unattended to, owing to many erroneous impressions of duty that prevailed, in the earlier and later ages of christianity, in relation thereto. A most conspicuous point was, that as men professing to be governed simply by the letter of the law, they declined all such possible contact with society, as might obstruct the execution of their pious resolves. The consequence was, that as to the ordinary purposes of life, they were, in a manner, self-annihilated. The salt which ought to have pervaded the corrupting community, was perverted from its proper destination, and derangement ensued on all sides, as well with the societies in general, as with those erring individuals, who had deserted their posts, under the impression that renouncing the exercise of their own rationality was one of the steps to perfection. That the choicest blessing which man has derived from his Creator, and indeed what essentially constitutes his manhood, and for the regulation and government of which Divine Revelation was given, as an universal rule, under which it might act, in all the subordinate and special affairs of life, with entire freedom, should be totally discarded, as in the cases above alluded to, is a thing that the present dawning light

enables us to perceive with some degree of astonishment. It is to this unhappy abandonment of the ultimates of creation, where the fulness of creative powers was to appear, that in all that respects the advantage of literary support, our holy religion has been less aided than even the literature of the pagan world.

The mind that attentively contemplates the knowledge enjoyed by ancient Greece, both in science and morals, may well be surprised. They have been to ancient Rome, and to modern Europe, the great masters under whom they learned the art of thinking on all subjects, and it appears that though we have in many things improved upon them, yet in others we still remain behind.

After making every allowance for the rapidity with which knowledge may increase in a short period, under the enlightening influence of a few extraordinary geniuses; still, the succession of improvements is, on the whole, comparatively with the life of man, a work of a long life; for forceful attempts to ameliorate particular portions of the world, often make them to recoil with a recuperative force into the former ignorance and state of barbarism, as was exemplified in the history of those learned Greeks and their descendants. This view of the subject leads us to explore the means of acquisition which the Greeks possessed; and we find, that notwithstanding the pride of literature, in always laying too much claim to originality, that the learned men of Greece derived their higher branches of science from Egypt. Thither went the philosophers of Greece in pursuit of knowledge, to the country so long the residence of the chosen people; whose memorable Exodus might well have excited the attention, and employed the pens of the Magi of Egypt. Residing, as the Jewish people were, in the immediate neighborhood of the Pharaohs, and bordering on that commercial people the Tyrians, the nature and principles of their theocracy could not be unknown to so inquisitive a people as the Greeks, and though there is nothing in the lessons of their schoolmen to indicate that there was any very intimate literary relations between Athens and Jerusalem, yet we should not be justified in supposing that the Greeks had never heard or known, in any way, the leading principles on which the frame of society rested: The existence of One Supreme Being; the Decalogue; the conquest of Canaan. Such circumstances, could not be wholly unknown to the Socrates, Platos, and Aristotles, of Greece. If we must admit this almost as a matter of course, one consequence will follow, that in place of wonder at the advances made by the philo-

sophers in moral knowledge, we shall rather be surprised that they got no farther; for, that such decisive evidence as was given to the Jews in proof of the truth of their revelation, as well as the internal evidence existing in the laws and rules themselves, by reason of their superior excellence and virtue, gave a splendor to their tenets which the pagans could not overlook. The sanction afforded to the Greek Theists, by such a weighty precedent, would have its force, and assist the friends of truth in the support of those esoteric doctrines, which they were anxious to confirm and divulge, as far as their political system would admit. It is not unlikely that the lessons taught by Socrates, tending, as it were, to unmask this esoteric doctrine to the eyes of the populace, was an incidental cause of his premature death, under the popular pretext of his intention to effect a total change of religion. That such was the state of the moral philosophy and dogmas of Greece is well known, from the prevalence of these exoteric and esoteric doctrines, by which the operative attributes of the Supreme Being were first poetically personified, and afterwards popularly, and actually deemed as individuals, and worshipped accordingly, an error, at which our cotemporaries cannot be surprised, who are aware that a similar one prevails in many of our Christian Churches in respect to *three* persons. We see in Asia the same state of things, for the assiduous literati of the British empire, have enabled us to discover in their sacred books, that the names of their deities are all epithets of qualities, or attributes of the once acknowledged Supreme Being, of whom the bulk have lost all view, by the intermediation of human inventions. It has been the boast of infidelity, that the pagans had made great advances independent of Revelation, but this boast has been made without due consideration; for, the very germ of all moral knowledge is the belief of the existence and *Unity of the Deity*, and this was shown by the Jews, and in the most definite manner possible, through a system of laws. The most essential ideas then, towards the formation of systems for the maintenance of political, civil, and moral order, may be very safely presumed to be borrowed from Revelation, and not the ordinary product of intuitive perception. T.

[*To be continued.*]

Revelation in the Most Ancient Church was immediate; in the Ancient Church, by Correspondences; in the Jewish Church, by a living voice: and in the Christian Church, by the WORD.

A. C. 10365, 10632. *H. H.* 306.

FOR THE HALCYON LUMINARY.

SERIOUS REFLECTIONS ON MAN.

Who can see that declaration in the first book of Genesis, "And God created man in his own image," without being struck with the most awful emotions. A being formed to enjoy LIGHT; natural, spiritual, celestial. Natural, from the glorious orb of day; spiritual, from the holy, revealed WORD of God; celestial, from the divine illumination pervading our souls. And these three bearing witness to us, of the high state and dignity of human nature, as it was originally formed. "After his own image created he him." Oh model, how grand! Oh work, how perfect! How great is that respect and love which virtuous men owe to each other; and to their frailer brethren, how much pity and compassion? Alas! how fallen! How is the fine gold become dim! The sensual part of man—his baser part—the serpent of his nature, hath sought to know evil as well as good; and his proficience too well attests his devotedness to the works of death. Blinded in spirit by the darkness of his deeds, "the man of sin" stands revealed.

When we consider how high are the capacities of man, when exerted in the order of his creation, in the order of that Divine Providence, operating eternally for the welfare of human nature, how are we struck with the dismal contrast, which our actual state presents? How, instead of the fruits of peace and joy, bursting from the bosom of innocence, in rapturous response, to the heavenly source of existence—is it, that malign passions and bitter sorrows, hold us in thraldom? We have forgotten, totally forgotten, that we are created after the image of God; and, that of course, we ought to fight, quarrel, slander, rob, kill, &c. as the decalogue enjoins. Oh, soldier! marching under the banners of guilty ambition, thinkest thou against whom thy deadly aim is levelled? Against men created in the image of God. Drop your musket—suffer death from your enemy—is it not better to be the killed, than the killer, under such circumstances? Oh, duellists! weigh the consequence of your murderous deeds; it is not the ill you inflict upon your antagonists only that limits the evils; the society you belong to is thereby brutalized—the contagion of your evils are like a leven in your respective spheres, they familiarize and sanction by precedent the infernal practice of man-killing.

Yet such it is owned are the ways of *this* world—such are the results where the lowest principles of our nature are permitted to exalt themselves in dominion over the higher. But let man remember these words—"*My ways are not as your ways*," and by reversing the order now existing, introduced by the fall, endeavor to secure, first in ourselves, and then in our different spheres—such an ascendency of holy and Divine principles, as may restore us again to our former state and condition; and to those who lead the van in such a good work, who follow foremost the great captain who is passed on before us, let them be comforted with the hope and sure promise, that in proportion as their talents are used in his service, they will have superadded other talents in the same degree, and that however contemptibly the men of this world may look on their endeavors, yet there is one, "*Who giveth songs in the night.*" T.

TRANSLATED FROM THE LATIN.

A TREATISE ON THE ORIGIN OF THE EARTH.

(*Continued from page* 223.)

23. Thus the *use* was principally pre-eminent in every production or effect, as the soul in its body. Hence in every vegetable something resided more intimately, especially in the nature of seeds, which, in their central parts, endeavored that something new might be produced, conceived in like manner from seed, and excluded from the egg: such an offspring, for instance, as being endowed with a vital principle by nature, might enjoy all this redundancy, which in the mean time was instrumental to produce it. Every vegetable, therefore, as pregnant, labored to exclude this new egg, and to replenish it with the most precious sap extracted from the centre of their seeds, then to hatch it in the sun, and shade its most exposed parts from his heat; being excluded from the egg, they received and cherished the young animal, formed it a soft nest, nourished it with a food of a spirituous nature, extracted from their fibres, analogous to milk, without any remittance of parental care; till growing up, they were able first to make short excursions from their nests or couches, returning at times for their milky nourishment to the parent tree, till at last they relinquished that for the common food already prepared for them in

the vegetable kingdom. This whole process was accomplished by a certain instinct which was inherent in every plant, even from the seed; for the generative faculty of nature in the centre of every seed, endeavored to produce such animals with a certain delightful complacency, that it might at last bring forth a life where none had existed before, or something animated in that which was inanimate: for there are two principles absolutely distinct from each other, the one natural, and in itself dead; the other spiritual, and of itself living.*

This spiritual acts efficiently, and most particularly in every thing, and so directs all, that nature regards nothing, but as it may be of use, or as a cause in subordination to first causes: so that a series of her operations may be continued in a regular course of progression, to their intended effects. Hence the earth, by a continuation of such causes and effects in conjunction, being like souls conjoined to their bodies, flourished with such an agreeable festivity, that if the scene was viewed by some superior mind, whose extensive vision could take in at one glance, both the effects which were produced, and the uses intended by them, in this paradise of ravishing delights, they would appear to him not terrestrial, but celestial.

25. This seminal principle of nature, animated from its inmost centre, now impregnated the tender leaves, which swelled as new seed-cases and ovaries, out of which fresh eggs were excluded, but of another kind.† First of all, therefore, the most ignoble ani-

* That there are two principles distinct from each other, the one spiritual the other natural, is demonstrable from what follows; as also that the natural principle takes its rise from the sun of this system; but the spiritual from the very source of life, or the Supreme Being. I shall only take up the subject discussed at No. 6, in the note (*), and pursue it here. That note stated the nature of forms, and concluded with the supreme or celestial form. These forms, *as arising from the active powers of the atmosphere only*, are all inanimate; for there is none of them but what takes their rise from the sun alone, as the source of nature. But there yet exists above this supreme form of nature, or the celestial form, another form called the perpetual celestial, or *supra-celestial*, or *spiritual form*, which includes nothing but what is infinite, arising from the eradiations of the *sun of life*, as the other forms do arise from the eradiations or rays of the sun of this world. This spiritual form, because it immediately proceeds from infinite or the Deity, who alone Is, and alone lives, in fact is that which animates the living principle in animals, to the functions of their lives: not that it is *an universal soul*, but as animating all that which is made, or brought forth fit for the reception of life. For every soul is a substance of itself, which is perpetually excited to live a life *from this form*, as the natural essences from their air and atmospheres.

† The first stamina of vegetables were in imitation of their mother earth, a mere seminary or aggregate of eggs, not only of their own eggs, but others

malcula, afterwards the more illustrious, came forth in the same precise order by which nature had propagated the vegetables. Therefore, as the spring advanced, there came forth into light caterpillars, and grubs of the moth kind, more ignorant than those which followed them, of the functions and exercises of their proper existence. These minute images of life, or living forms of nature, *in imitation of her processes*, concealed in their first state of animation, something yet more interiorly hidden, which should manifest itself at the end of their *reptile* or *vermicular* mode of existence: hence the power of this internal life changed their grubs into nymphs, aurelis, or chrysolides; so that by-and-by casting off their former coats, now of no use, they took wing, and being elevated from the ground, spent the remainder of their short lives in the *delights of love*, to the purpose of perpetuating their kind, by lodging their eggs on the fostering buds of their parent vegetables. Neither was there, in all the course of their short and equivocal state of existence, any natural function, nor in the organical texture of their bodies, any minute artery, fibre, or nerve, which was not adapted to this condition of their lives: by which the whole tenor of their existence, however seemingly intercepted, was urged on, as the racers for the prize which is the object of their contention. Hence the life by which they were actuated, formed its first rudiments into a continued series; and nature most officiously accommodated her operations to its intentions. Besides this, there was not in the whole universe the most ignoble species of these classes, which did not exhibit some symbol of the general system; if not at that time, yet for the time to come: however, we cannot by our senses, which glance only

also of a diverse nature, which should be afterwards conceived; for one lay is involved in another, that the latter could not come forth till the necessary productions for their subsistence and exercise had been prepared. From the series of such a process in fact, it will appear, whence the souls of brutes proceeded, which are said to be generated by nature in the seeds of vegetables. For in like manner as the seeds of vegetables were formed by a conjunction of the active powers of nature, with the passive sluggishness of the earth, the *sun's rays* co-operating as a medium; so now these seeds were animated by a conjunction of this before-named spiritual form, infused with the active powers of nature, by the mediation of rays eradiating from the sun of life, which is spiritual and living: wherefore these lives proceeded forth in the same subordinate series as the natural powers of the atmosphere, and in the same manner as the seeds of vegetables, from which they were at last excluded. Thus while *life* from its proper source endeavors only to produce utilities, and nature nothing but effects fitted to such uses, it appears that it was so foreseen and provided, that the intention of producing such utilities should include in it the proposed effect. He is altogether blind, who does not see the Deity in this wonderful contrivance.

over the surface of things, discover their utilities, which are myriads, few of them being within our sphere of observation. Thus the paradise we are describing being elevated in its minute animals to new uses, and further decorated, rose into superior splendor; for every leaf produced its living creature, and every flower glowed more resplendently from the brightness of its native color, heightened by the life of nature, which was conjoined to it.

26. When now the violet groves of this paradise abounded in swarms of living creatures, as detached particles of new life, another class of the animal kingdom began to disentangle themselves from the same kinds of rudiments and matrices, as the former, and to enjoy the light; namely, feathered fowls of all kinds, prior in respect to their nature, as more noble; though later in their production than those other twice-born animals. This winged brood were produced from the shrubs and bushes, as the spring advanced, whose leaves, grown turgid with sap, gave birth to this new offspring. These vegetables having strewed their proper seeds upon the ground, and so secured the perpetuity of their own species, concentered their tubes and fibres yet more interiorly, and began to push forth this more noble fruit; *in this order*, first, the little eggs with their yolks, and the other rudiments of a new life, which they deposited in nests formed by the officious interweaving of their twigs round about; being gently dropped into these receptacles, they were left to the fostering care of their common parents, the earth yet warm with perspiring vapors, and the sun hatching them by its rays; altogether as if the leafy twigs had acted by a previous intelligence, emulous of our sciences. But nature, in every instance, so managed the new-forming life, as an intimate agent to produce such effects; that, together with the life, the *use* of such mediums to promote its growth, should actually exist; for the usefulness of a thing, as before said, is the very soul of any effect. Thus these animals of the feathered race, being now hatched and nourished with the milky juice of their maternal shrubs, together with the grains of corn providentially scattered about, till they were in a capacity to shift for themselves, took wing, and made short excursions into the air, their new receptacle. Now from these spontaneously building their nests, flocks of feathered fowls winged the air, of as many kinds and species as there were shrubs. But these secondary procreations, or those from seeds, without the mediation of earth as a matrix, by their proper or last great effort, ceased to be for the future

oviparous, that is to say, they were not afterwards produced from, or by shrubs and bushes; for the principle of all the principles whence life is derived, before the existence of first causes, is so ordered in his providence, that they should be classed together in a continued series, and instituted as the supreme or intimate degree of this order, that one thing in its proper time should produce or rear up another. This superb, or lofty and elegant species of animals, decorated the air and the earth with their celestial and golden-coloured plumage; for there were kinds which carried upon their heads crests, like crowns or diadems studded with gems; some had the plumage of their necks variegated with the appearance of stately collars, shining with jewels of costly water; some exhibited in the wing-feathers and those of the tail, brilliant stars, auroras, and future rainbows; some had impressed upon their wings the solar fire, shaded off to a purple; some of them represented paradise itself, or some of its pompous scenes, traced out on their feathers, &c. By this time, the earth's surface was like one entire granary, from the fecundity of her numerous vegetables heaped together; and introduced this her new offspring into the enjoyment of this plenty, as to a plentiful table already spread out for them; and that as well her first-born minute animals, as these flocks of the feathered species, that they might eat up her superfluity, lest it should abound too immoderately, and hence her redundancy might be reduced to a middle quantity, like two ends of a balance, in equipoise, by diminishing or adding to their respective weights. Thus universal Providence directed* both the efficient cause and its effects in the most minute circumstances, that in proportion as one cause proceeded in the series to a second, or a third, and so on, the usefulness of one to another should, by a constant law to eternity, keep pace with them.

27. Lastly, there were introduced into the enjoyment of this plenty, thus far extended, the four-footed beasts, with the flocks and herds; but not before the humble shrubs had been disburdened of their feathered brood; *for this reason*, lest these walking

* Providence is denominated universal, because it is in the most minute particulars; for every universal is so called from its presence, and power or energy in the parts or generals of which it is composed. An universal is the complex of all singulars, as the general is of all particulars; for unless Providence was in particulars, even in the least things whatever, as well as in the greatest, it would not be universal. Therefore, if we separate either the great, or even the minutest particular from the universal Providence, we destroy the very essence of its universality in our ideas.

specimens of life should trample under foot the vegetations designed for the subsistence of the former animals, and spoil the seeds intended for their future support. These last-produced animals, the proper inmates of paradise, were in like manner an offspring of trees; but such as were of a higher order in the course of nature. These, by the like kinds of fœtifications as the former, at last opened their most central pores, and impregnated with seminal juice, little eggs pendant at their branches, which being drawn out into bulky matrixes, and deposited among the herbs and flowers, involved themselves spontaneously with tunics, viz. the amnion or amnios, or the inner tunic; and the chorion, or exterior one, furnished with the *placenta*, which having purified the milky juice of the vegetables, transmitted it by suction through the meandering passages of the umbilical or naval cord, to the liver, where being purified to the highest degree, and like chyle espoused to the blood, it was then remitted to the heart and brains, that they might distribute it for the use of the increasing body. Nor did the sedulous and provident nursing-tree intermit her care, before the animal was entered into possession of its proper life, and began to act under the general auspices of nature. The greater kind of these cattle had broad backs and deep chests, and carried about aloft by means of fat bulky bodies, bearing on their fronts branching horns, as so many marks of their sylvan original, from maternal stocks of greater nobility, as more elevated from the ground. The soul of each was visible in their looks, for nature at the same time transfused herself with their manners into the figure of their bodies, as these were in some degree a representation of their minds; for nature, in producing a life, couples together cause and cause; what was intended in both, produces a conjoint effect, which is the complex aggregate, or sum total and image of the uses designed by nature in the existence of that life. How many new faces, therefore, appeared among the animals, so many different spirits informed them; so that it might be affirmed, all the spirits in the universe, *joined in one respect, and disjoined in another, as being furnished with bodies*, had been collected together for this terrestrial exhibition of the different classes of animals. For some were fierce and savage, most greedy of blood. Some seemed to pine with envy, grudging themselves and others the light with scowling ugly countenances; some of them seemed vain, proudly swelling, with the idea of self-consequence; others high-spirited, prancing loftily; some being meek and gentle, bore with the pride and insolence of these

others; some most fearful and timid at the sight only of fierceness, were seized with palpitations of the heart; some minded nothing else but the soft dalliance of love, and gave up to sport and merriment. But among all these classes, so different from each other, there was a certain form of government established, and a certain polity or order enforced by love or fear; for every one knew another's intention by the look, and read their nature inscribed as it were in their motions, inasmuch as the senses were acute, and always on the watch, indicating the nature of every thing to their principle of life in the brain, from which motion there resulted indications conformable to the occasion; whence their life and manners were regulated as by an oracle, though they were yet ignorant of their future destiny, when there should be many ages passed over; that the horse should be bridled and bear a rider; that the sheep should give up their fleeces for clothing; and the rest of these animals should serve the various uses for which they were intended, food not excepted; for there was not one of all this number, which had not been designed, before the commencement of time, to its proper use; hence such a variety, that nothing was wanting which could either be numbered or guessed at as fit for use.

(*To be continued.*)

THE FINE ARTS.

(*Continued from page* 175.)

Another great cause that precipitates the downfal of every fine art is despotism. The reason is obvious; and there is a dismal example of it in Rome, particularly with regard to eloquence. We learn from a dialogue accounting for the corruption of the Roman eloquence, that in the decline of the art, it became fashionable to stuff harangues with impertinent poetical quotations, without any view but ornament merely; and this, also, was long fashionable in France. It happened unluckily for the Romans, and for the world, that the fine arts were at their height in Rome, and not much upon the decline in Greece, when despotism put an end to the republic. Augustus, it is true, retarded their fall, particularly that of literature; it being the policy of his reign to hide despotism, and to give his government an air of freedom. His court was a school of urbanity, where people of genius acquired that de-

licacy of taste, that elevation of sentiment, and that purity of expression, which characterize the writers of his time. He honored men of learning, admitted them to his table, and was bountiful to them.

It would be painful to follow the decline of the fine arts in Rome to their total extirpation. The tyranny of Tiberius, and of subsequent emperors, broke at last the elevated and independent spirit of the brave Romans, reduced them to abject slavery, and left not a spark of genius. The science of law is the only exception, as it flourished even in the worst of times: the Roman lawyers were a respectable body, and less the object of jealousy than men of power and extensive landed property. Among the Greeks, also, a conquered people, the fine arts decayed; but not so rapidly as at Rome; the Greeks, farther removed from the seat of government, were less within the reach of a Roman tyrant. During their depression, they were guilty of the most puerile conceits: witness verses composed in the form of an ax, an egg, wings, and such like. The style of Greek authors, in the reign of the emperor Adrian, is unequal, obscure, stiff, and affected. Lucian is the only exception that may be made.

We need scarce any other cause but despotism, to account for the decline of statuary and painting in Greece. These arts had arrived at their utmost perfection, about the time of Alexander the Great; and from that time, they declined, gradually, with the vigor of a free people; for Greece was now enslaved by the Macedonian power. It may in general be observed, that when a nation becomes stationary in that degree of power, which it acquires from its constitution and situation, the national spirit subsides, and men of talents become rare. It is still worse with a nation that is sunk below its former power and pre-eminence; and worst of all, when it is reduced to slavery.

Other causes concurred to accelerate the downfal of the arts mentioned. Greece, in the days of Alexander, was filled with statues of excellent workmanship; and there being little demand for more, the latter statues were reduced to heads and busts. At last the Romans put a total end, both to statuary and painting, in Greece, by plundering it of its finest pieces; and the Greeks, exposed to the avarice of the conquerors, bestowed no longer any money on the fine arts.

The decline of the fine arts in Rome is, by Petronius Arbiter, a writer of taste and elegance, ascribed to a cause different from

any above mentioned, a cause that overwhelms manhood, as well as the fine arts, wherever it prevails; and that is *opulence*, joined with its faithful attendants, avarice and luxury. In England, the fine arts are far from such perfection as to suffer by opulence. They are in a progress, indeed, towards maturity; but they proceed at a very slow pace.

(*To be continued.*)

FOR THE HALCYON LUMINARY.

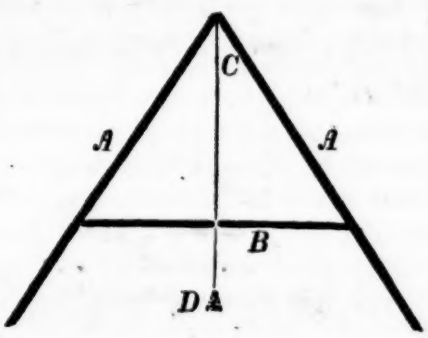
AGRICULTURE.....No. III.

The advantages of *irrigation* are scarcely second to those derivable from the use of well fermented compost. It is surprising, that a practice so beneficial to the farmer, should be so little attended to even in Great Britain, where agriculture has been so much studied and improved. Irrigation is not a modern invention. The time when water was first used as a fertilizer of the soil is not known: there is, however, sufficient reason to believe that it was in use in the early ages, nor is it improbable that it was more attended to then than in modern times. We learn from Virgil, that irrigation was common in Italy before the christian era; and modern authors, perhaps, without always reflecting on the original signification of the expression, have used the words "*sat prata biberant*,"* as significant of sufficiency. No satisfactory cause can be assigned, why a practice, which would so powerfully aid the farmer, and act nearly as a succedaneum for manure, has been so confined or neglected. It is not the only art which, by falling into decay or disuse, leaves the present generation, with all its boast of invention and improvement, in many instances inferior to their ancestors. Some have doubted whether men have grown happier or more comfortable by the numerous improvements and inventions which are the daily results of human genius; perhaps this, as far as true, may be accounted for by the probability, that many of the improvements of the early ages having, in course of time, been totally or partially forgotten, were subsequently re-invented, and that, instead of progressing in improvements, we have been only returning to former principles. Be this as it may, it must certainly be admitted, that advantages, resulting from modern improvements, have not been in progressive ratio with the supposed importance of the numerous inventions.

It does not always happen that streams pursue courses favorable to irrigation, as the water naturally seeks a passage through some valley or through the lowest part of the farm; but such streams often have their sources on high ground, and it may, in such cases, be not difficult to divert the course so as to

* The fields have drank enough.

command the whole or a considerable portion of the farm. The eye will often direct a right course, but where this cannot be depended on, a common level may be used, or one of the following form:



A A are two legs to be made of any convenient piece of wood; *B*, a cross beam to keep the legs steady; *C*, a line fastened at top where the legs unite; *D*, a small weight at the end of the line to make it hang perpendicular. When the line covers a mark to be made on the center of the cross beam, the two points of land on which the legs rest must be level, then it may be altered and the levelling continued as far as the nature of the surface will admit. This level may be made by the most unskilful axe-man in a few minutes, and will enable the farmer in one day to discover every line on the farm through which water can be introduced.

The advantages to grass lands may be observed by the extra growth in situations where an obstructed current waters the land without overflowing the grass; the growth, in such places, is considerably greater than on the adjoining land, and would be equally good, were it not for the constant watering, which produces an injury exceeding the advantage; but this would of course be remedied by such a regular plan of irrigation, as would permit the farmer to irrigate the land only when necessary, and to draw off the water when "the fields have drank enough." The advantages of occasionally watering tillage-lands is so generally allowed, that the expense alone prevents its general practice: every farmer practises the watering of his kitchen-garden, nor does he think any trouble or expense too great, so largely does he calculate on the consequent increase of crop. There is not perhaps any greater proof of the superior advantages of small farms, than this practice of watering gardens. The great and injurious extent of farms prevents their being watered, and, by this mismanagement alone, the crop is sometimes lost, and always injured. The farmer generally uses only a common watering-pot in his garden, which of all modes is the most expensive. An invention of a mode or machine for irrigating land at a cheap rate would be more useful than any lately produced; the patent right would be very profitable, and the encouraging of genius on so useful an improvement would be well worthy of legislative interference, or the agricultural societies would apply part of their funds usefully as premiums for the best and cheapest modes of watering grass and tillage lands. The increase on crops, whether of grass or otherwise, would be at least one half more by means of irrigation than without it, and will at once prove that an

expense may be incurred, in this way, far exceeding what the unreflecting farmer would suppose. This increase will operate not only on the quantity of each crop, but on the number of annual crops to be produced from any given quantity of land. There have been various endeavors made to introduce water on land for the purpose of occasional irrigation; some of these were objectional on account of their expense, and some unexpectedly repaid the expense by the advantages which resulted;* it must therefore be impossible to ascertain, except by experiment, the utility of any particular plan. A gentleman whose farm of fifteen acres lay adjoining the grand canal in Ireland, caused the entire to be divided into beds of sixty feet wide; on top of each was a small channel for conveying water; each bed declined regularly from the upper channel to a lower one which divided the beds; into this latter channel the overflowing water fell, and was thus conveyed away; the water was supplied by the grand canal, and applied to the whole or part of the farm as best suited the wishes of the proprietor. This mode of irrigation, professedly expensive, yet fully remunerated the owner of the farm for the expense incurred. It should be here observed, that this mode of farming must necessarily be connected with stall-feeding, as otherwise the cattle will, by their weight and hooves, throw the surface into unevenness that may prevent an equally watering of the whole, or they would destroy an inclined plane, if such should be necessary to a complete irrigation.

The destructive effects of a long drought to meadows and tillage have been frequently experienced, in the moistest as well as in the most temperate climates: how much more injurious must they prove in latitudes where the great heat of the sun threatens to parch the earth, and stop or destroy vegetation! The flooding of whole tracts, and leaving them for several days covered with water, has been practised, with great success, in some counties of England, and has given, to such counties, a very decided and apparent advantage over other places where irrigation was unattended to. Where land lies in an inclined plane, water, if conducted in a channel at the top, will, when forced to overflow, water the entire, if the supply should be sufficient; but, if insufficient, or that the farmer may not wish to water the entire at once, a few channels may, at convenient distances, be made parallel to the upper one. The water which overflows the upper channel will be carried off by the second, unless, by stopping both ends of the latter, the water may be forced to overflow it likewise, and thus continue to water the different divisions of the land. If the clay, that must be dug out of each channel, should be formed into a bank to exceed in height the level of the top of the channel immediately above it, the space between such channels may be fully overflown or flooded, and, when kept so for a sufficient time, it may be let into another channel, and thus, each piece of land successively flooded by the same water. A tract of land, thus situated, measuring eighty rods from top to bottom, and forty

* An ingenious farmer of Pennsylvania, has invented a mode of supplying his house with water, which was raised to such a level as to command the entire farm. Some notice of this invention shall be taken hereafter. The watering of land seems better understood and more practised in Pennsylvania than in any other of the United States.

rods across, would contain twenty acres, and might be divided into four fields of five acres each.

It will easily be observed, that a very small quantity of water would overflow twenty acres thus divided. The expense of making channels would be little, and, should no stream of water be convenient, or that could be turned into the upper channel, any moderate expense for procuring such, from a well or otherwise, ought not to deter the farmer. The invention of the Pennsylvania farmer, already alluded to in a note, did not cost more than one hundred dollars. The procuring of early grass to feed cattle, especially when fodder may have been scarce in winter, must be of great importance to the farmer, and might always be promoted by flooding.

Irrigation would be particularly serviceable to fruit trees; nothing contributes more to increase the quantity of fruit, than a frequent moistening of the roots of the trees. This would repay the expense of doing so by pail or watering-pot, but where no other mode will be convenient, then it is advised to throw a pail of water, in which a small quantity of salt-petre has been dissolved, at the root of each tree, once a year. If any farmer doubts the efficacy of this simple mode of increasing the quantity of fruit, let him treat one tree so, and, should the season prove dry, he will certainly see the advantage so clearly as to induce a continuance of the practice, and the application of it to every fruit tree. It shall only be further remarked, before closing this number, that muddy water will be preferable to clear water, and that if the soap suds, &c. from the kitchen or wash-house should find its way to the water intended to irrigate the land, a considerable additional advantage will accrue.

[*To be continued.*]

FOR THE HALCYON LUMINARY.

C. B. ON WAR—No. I.

M'Fingal says,

> "*That war itself is nothing further,*
> *Than th' art and mystery of murther:*
> *And who most methods has essay'd,*
> *Is the best general of the trade.*"

And Hudibras adds,

> "*That as the teeth in beasts of prey,*"
> *Are swords, with which they fight in fray;*
> *So swords in men of war are teeth,*
> *Which they do eat their victuals with.*"

Is defensive war virtuous or vicious? This is really no improper inquiry to every man who desires to cease from evil, and learn to do well. They who do not *desire* this from the bottom of their souls, are destitute of that which is essentially necessary to their character, as good men, and useful citizens.

Bellum est ratio regum; War is the reason and resort of kings: and warriors, in one respect, may be denominated beasts of prey, which they resemble; but belligerent nations are worse than carnivorous animals; as these

devour for food and hunger, but those for avarice and ambition. Besides, men devour their own species, but this is not done by wolves, vultures, or tigers. Man, look at thyself in this mirror; and behold the honor and renown of the Christian heroes of war. It is glorious to murder a million of human lives, and rob nations; but it is infamous to murder and rob individuals on the highway. Hence Bonaparte is certainly a great and honorable man; and so was the great Alexander of Macedon. How is this to be accounted for? In the following method: "The serpent's head is to be crushed. Every wicked government (and all are said to belong to the old serpent, the devil) is emblematized in Egyptian hieroglyphics, by the figure of a *serpent*, or lizard, which is also an animal of the serpent kind, and so is the dragon. Now, how shall the serpent's head be crushed, except by violence and war? And except the serpents, or kingdoms of this world, with their policies, are destroyed, how can they become the kingdoms of God and Christ? Every wicked man is a serpent of the old serpent; therefore crush his head *sans ceremonie*. Hang, burn, knock his brains out. Do not let the tares grow with the wheat, till harvest: because the harvest is the *end of the world*, and then persecution could not be practised. Do not reason and persuade, but force and destroy. The greater the destruction, the greater will be the horror: the greater the horror, the greater will be the sublimity: the greater the sublimity, the more beautiful and celebrious. For what is greatness but a kind of magnanimity?" Such seems to be the practice, if not the way, in which worldings reason and defend their conduct.

But if a serpent is the symbol of a nation, its head is the emperor, monarch, or ruler; or its head is the constitution, and its tail will, consequently, be the ruled, and more especially the lowest in the nation. Now a question arises; does the head or tail suffer most in wars? Unhappily the poor suffer most, whether famine, pestilence, or war makes ravages among human beings.

I know of scarcely a greater absurdity than that of calling a warrior a hero, or great man. For nothing is really deserving the epithet of magnanimity or heroism, but that which is good and disinterested.

Warriors are madmen, rather than heroes; wicked men rather than good and honorable ones. "For whence come wars? even from your lusts," says the apostle James: "from the lusts of the flesh, the lust of the eye, and the pride of life." If these things are wicked, their streams also are iniquitous, and they all ought to be subdued, mortified and regulated by right reason, and the divine principle. Pride, which produces contention, misery, and war, is a remarkable sin, is opposed to meekness and humility, consequently to the example of Christ; and if so, it is opposed to Christianity. The honor of a title, a ribbon, star, garter, &c. has produced the misery and destruction of thousands: ambition has destroyed its hundreds of thousands; but the love of money its thousands of millions!! These roots of murder and war are base, and vile must be their consequences; and vile the promoters and agents of them. If so, they are Homer's madmen; see his second book and 3d satire. They are fools; and Socrates proves to Alcibiades, in the 2d dialogue, that goes under his name, that wicked men are fools. So, too, Seneca observes, "*insanira omnes stultos decimus:* and the scriptures speak the same sentiment.

If these ideas are correct, then it follows that all nations are unwise, anti-Christian, and mad; because no nation exists but what has risen or is supported by the sword and arm of flesh. If nations are so, what must we think of their politics? Socrates was forbid by his good spirit from interfering in politics. Our Saviour was tempted by Satan with the kingdoms and glories of this world, but he would not meddle with them: but hundreds of thousands, nay, millions, who call themselves from his name, are daily laboring and sweating in politics, for the power and glory of this world.

Objection. If men would not fight to defend themselves, they would be enslaved and plundered.

Answer. This objection is a good one, if life is of less value than liberty and property: But not so, if slavery and poverty are not to be avoided so much as the destruction of our own lives, or the lives of our neighbors. All that man hath, he will part with, save his life; and to fight others with deadly weapons, is endangering our own lives, as well as those of our neighbors and enemies, whose lives we are commanded to preserve.

Obj. Fighting was commanded by the Mosaic law.

Ans. And so were many other things of that shadowy dispensation, which are now ended by the advent of the spiritual dispensation. Outward wars, and vengeance, and retaliation are now forbidden. For we must now no more avenge ourselves, or take eye for an eye, or forcibly defend our *persons*, *property*, or *liberty*. Therefore, if our *person* is smitten on the one cheek, or our *coat* and property are taken away; or our *liberty*, by being compelled to travel a mile against our will, we are not to resist, but do them good for their evil; bless them who revile, and pray for our persecutors.

Obj. Would not such peaceable people be murdered by wicked warriors? Self-defence is the first law of nature.

Ans. As warriors do not fight merely to murder, but for conquest, wealth, and glory: if arms were not opposed to them they might rob, but the victory and glory of battle could not occur. Self-defence would not be necessary for the same reason; and all that would remain to be done, would be for every meek, just, and pious man so oppressed, to plead, rebuke, and remonstrate against the impropriety, impolicy, and injustice of such offenders; and to convince and turn the current of public opinion against them; which would, as it became general, sweep gradually their oppressors into the fathomless ocean. Religion is supernatural, and checks self-defence.

Obj. Where is the proof of such ideas?

Ans. Has not persecution, when rightly borne, been advantageous to the cause of the oppressed: and so much so, that the blood of the martyrs is proverbial as being a seed to the Church. If so, who need fear but what the Lord will help those who trust in his protection?

Why was not the Quaker administration of Pennsylvania attacked and plundered by the savages, as among the fighting New-Englanders? Why were they not plundered by their neighbors of this, or the other continent?

I am confident that nations now suffer in pillage, fire, murder, ravishment, vice, and villainy, the usual effects and concomitants of war, more harm and misery, than they would by suffering, pleading, and exhibiting in a right way

the injustice and impolicy of avaricious oppressors misusing a meek and harmless people, principled against war and its policies. Now let him who will not agree to this, demonstrate the policy of the contrary, if he is able, and prove war to be virtuous, Christian and benevolent. But please to do it fairly, and not by passionate and windy declamation, which is lighter than the wind that blows; and like it, its blast is often very mischievous. C. B.

FOR THE LUMINARY.

HIGH LIFE AND LOW LIFE.

High life, I think, is distinguished from *low life* by the same rule that riches are distinguished from poverty; for, all those who belong to high life, are rich, or supposed to be so; and all those who become rich, are entitled, by that qualification alone, to rank among the great. This mode of settling rank also determines that the poor must, because poor, belong to the low life, and that, even the leader of high life, if he should lose his riches, must alter stations, and associate only with the poor in low life. A man may thus, by the freaks of fortune, change rank frequently, and alternately become rich, and poor; a member of high life, and low life; a gentleman, and a peasant; worthy of esteem, and fit only to be despised. What does all this prove, but that the mere idea of rank is but a bauble; the epithet conveying no precise meaning, or else is synonymous with equality; for as the same qualification which determines one man's rank, would determine that of any other man, and as that qualification may be acquired, even without merit or industry, and may be lost without imprudence or fault; where then consists any permanent distinction? It existeth not at all; and after all that has been said or written on the subject, it all amounts to this, that even the greatest sticklers for rank, practically, and as if unwillingly, allow a natural equality among the entire human family. The different orders bestowed on individuals, merely to designate which shall move first or last in a procession, has nothing to do with the question: these distinguished individuals are but a part of the great family of high life, and associate, as a matter of course, with every other member of the family; the entire of this family compose all that are rich, and those only.

No inconsiderable distinction is observable in the manners of these two orders of society; and it is curious to note the painful difficulty with which a man, suddenly raised from low life, endeavors to accomodate himself to the manners, and to ape the etiquette, the formal chat, the prim silence, the feigned modesty, and every unnatural attitude of those in high life; nor is it less worthy of observation, to view the pain with which false pride, laying aside all the mockery, insincerity, and formality of high rank, gradually assumes the unaffected simplicity, the unassuming, unguarded and artless manners of the poor. I have seen two gentlemen spend more time in a complimentary contest as to which would first enter a coach, than would be required by a country farmer to move his waggon and family a mile. I have seen a dozen poor rus-

tics move through a country dance in less time than was occupied in prevailing on Miss ——— to sing a song. Thus we observe a degree of restraint or unhappiness in both stations; and, although the general wish aspires to the rank of high life, yet, to render it well worthy of being sought, it must be weeded of many an excrescence, which stands in the way of rational enjoyment.

O.

FOR THE HALCYON LUMINARY.

THE GREAT CITY.

Until my twentieth year I lived in my father's house in the country. I then went to visit a cousin in the city. As I approached within twenty miles of it, the number of travellers increased; some were going to, some returning from the great city; some were in coaches, some in chairs, others in waggons, many on horseback, and very many on foot. As I approached nearer, the crowd increased, and the wind shifting, directed a volume of something black towards me; I at first supposed it a cloud, but soon I discovered it was smoke; I thought of the burning mountains, of which I often read, and felt apprehensive, on my nearer approach to the seat of this artificial volcano. The ringing of bells, the grating noise of wheels rolling over hard pavements, the alternate cries from shrill and rough voices proclaiming articles for sale, the crowd no longer distinguishable into small parties, but as one uninterrupted, unlessening multitude, induced me to believe that I was in the city: it was but the suburbs, divided from the city only by a long and broad bridge, and that so crowded with horses, carriages and people, that I dared not approach it, and waited many hours for a safe passage; but the numbers who passed and repassed, with a safety which surprised me, were not likely to lessen, and I was about venturing my life among coaches, carts, horses, and cattle, when, espying a boat about to start, and numbers crowding into it, I asked for a passage to the city, and was carried over for a penny. Before reaching the bridge I passed through several streets; they were in general narrow, the houses low, the streets dirty, the people ragged and squalid, and my ears constantly grated with such horrid vociferations, such dreadful blasphemy; my eyes astonished with such scenes of inebriety, fighting and debauchery, that I was glad I was only in the suburbs, for had it been the city, I verily

believe I should have returned, without seeing my cousin. I crossed the river safely, though I often feared the crowd would sink or upset the boat, for every where there was a crowd; a crowd in the suburbs, a crowd on the city, crowd in the bridge, a crowd in the boats, a crowd in every house, and crowds even on the tops of the houses. My God! said I, how shall I find my cousin in this crowd?

The houses in the city were large, fine, and uniform; they measured several stories, and were variously occupied; there were some destined for dwellings, and here I perceived lived the finest people in the world, but yet their dresses often surprised me. I observed many fine ladies almost naked; some wearing iron shoes; some enclosed in large hoops like those of my father's whiskey barrels; some carried large shades on tops of sticks to keep off the sun, in whose heat and presence I delighted; some were carried in coaches, and, what surprised me, four horses were engaged to carry one person; some were carried by men on hand-barrows, for such I must call vehicles, the names of which I now forget. The houses, not occupied as dwellings, were shops. There were shops under ground occupied by persons such as I saw in the suburbs. The shops above ground were occupied by gentlemen and ladies finely dressed, who sold goods of all kinds; the u pper stories even to the third and fourth, were filled with goods for sale. I traversed this city by night. I discovered that the people who travelled in coaches by day, spent the entire of the nights in gambling or amusement. The shopkeepers acted with little more prudence. The shops in the cellars continued open to a late hour, and exhibited scenes such as I saw in the suburbs. The dreadful noise in a particular quarter of the city induced me to visit it, and I narrowly escaped with my life; a fine dressed woman hailed me from a window, and a bloody-faced bully attempted to arrest me in the street. I fled, amidst much confusion and noise. This part of the city, I afterwards learned, was occupied by ——— and lewd company of every kind. I saw numbers entering a large house: it was the theatre. Here also was a great crowd viewing actors on the stage; some were women in men's clothes; some pretended to be fighting; some dying; some represented clergymen; some doctors; some soldiers; some kissed; some sung, and some danced. Pshaw! says I, all this can be *really* seen in the country. I would rather see Billy Punch in the puppet show. So I went away, and sought a lodging, where I slept until morning. When I arose, the crowds, which I left in the streets, were there yet. The noise

of every kind seemed to increase; drums beat, hawkers bawled, sweeps cried, bells rang, some funeral peals, some peals of joy. I inquired for my cousin—I could neither tell his street nor number—no person knew him, although he had lived ten years in the city. I might inquire for years and not find him—I sought the bridge and river again—I could not, with safety, cross the former—I saw not the boat in which I passed the latter—so, waiting until night, I swam across, and, before another day appeared, I was on my road home, and safe from the vices, follies, and peculiarities of a people I wished never again to see.

ON PRINTING.

Printing is the best gift that Heaven, in its clemency, has granted man. It will, ere long, change the face of the universe. From the narrow space of a printer's press issue forth the most exalted and generous ideas, which it will be impossible for man to resist; he will adopt them even against his will, and the result is already visible. Printing had scarcely been discovered, when every thing seemed to assume a general and distinct bent towards perfection. Ideas became more pure, despotism was civilized, and humanity held in higher repute; researches were made from all parts; men scrutinized, examined, and labored hard in order to overthrow the ancient temple of ignorance and error; every attention was paid to the general good, and all undertakings received the seal of utility. Properly to comprehend this truth, one must not confine one's self within a city; but view the whole face of Europe, see the numerous useful establishments which have arisen in every country, cross the seas, and look at America, and meditate on the astonishing change which has there taken place.

America is, perhaps, destined to new mould human kind; its inhabitants may adopt a sublime code of laws; they may, perhaps, bring the arts and sciences to perfection, and be the representatives of the ancients. In this asylum of liberty, the magnanimous souls of the Greeks may again arise; and this example will prove to the world what man can accomplish, if he will dedicate his courage and understanding to the common good.

The means of arriving at universal happiness are already marked out; the present concern is the expansion of them, and from this, there is but one step to make to put them in practice.

Look back, and you will find whether ideas of this sort, conceived thirty years ago, be not at present realised, and then judge of the strength and sense of human reason. When genius shall have bent against error, the thunder of its majestic voice, what people are there who will not sooner or later hear it, and awake from the lethargy in which they had so long slumbered?

Noble art! thou alone hast been able to counterbalance all the fire-arms of the universe! Thou art the counterpoise of that fatal powder which was going to condemn us all to slavery. Printing! thou mayest truly be deemed an invention from heaven.

The tyrant, surrounded by his guards, defended by two hundred thousand naked swords, insensible to the stings of conscience, will not be so to that of a pen; this dart will find a way to his heart, even in the bosom of grandeur. He would wish to smile and conceal the wound he has received, but it is the convulsion of rage which agitates his lips, and he is punished, let him be ever so powerful. Yes, he is, and his children would also be punished by inheriting his detested name, did they not, by their actions, acquire a different fame.

The labors and succession of several ages will throw light on what is still involved in darkness, and no useful discovery will again be lost.

Printing will immortalize the books that have been dictated by the genius of humanity; and all these accumulated works, and various thoughts, improved by reflection, will form a general code of laws for nations. Even if nature were no more to produce any of those geniuses of whom she is so sparing, the assiduity of ordinary minds will raise the edifice of physical knowledge.

"The mind of one single man may be exhausted, but not that of mankind," has been said by a poet. Genius seems to walk with giant steps, because the sparks which fly from all parts of the globe, may be united in one focus by the aid of printing, which collects every scattered ray. Posterity will then be much astonished at our ignorance respecting many objects which time will have more clearly developed. From this we may infer, that it will be more agreeable to live a thousand years hence than at present, for I have too good an opinion of man, to believe he will reject the truths which crowd around him.

Philosophy is a beacon which spreads afar its light; it has not an active power, yet it directs our course; it only points out the

road; it is the wind that must swell the sails, and impel the vessel. True philosophy has never been the cause of troubles or crimes; it is the sublime voice of reason that speaks to the universe, and is only powerful when listened to. Man becomes enlightened unconsciously; he cannot reject truth, when, cut and fashioned like to the diamond, it is unfolded by the hands of genius.

There have been opinions, which, similar to the plague, have travelled round the world; have caused people to perish in the flames in Europe, to be massacred in America; have filled Asia with blood, and spread their ravages as far as the poles of the earth. The plague has had its run, it has only carried away two thirds of the human race; but these barbarous extravagancies have reigned twelve hundred years, and degraded men beneath the brute creation. Philosophical writers are the benevolent sages who have arrested and disarmed this epidemic disease, more dangerous than the most dreaded calamities. *Lond. Mag.*

THE INDIAN PROPHET.

From the Georgia Journal.

MESSRS. GRANTLANDS,

As your paper, among literary readers in the West, is reputed a vehicle of useful information, I feel happy in communicating a few observations relative to the late phenomenon of an *Earthquake*, said to have taken place since the 15th of December, 1811.

Can it be possible that in so enlightened a place as that of the seat of justice in the state of Georgia, every report on this point should gain credit without the strictest inquiry?

It is certain that an Indian, well known under the appellation of the Prophet, on his embassy to the Creek nation, in the month of August last, pronounced in the public square, that shortly a lamp would appear in the west to aid him in his hostile attack upon the whites, and if they would not be influenced by his persuasion, the earth would, ere long, tremble to its centre. This circumstance has had a powerful effect on the minds of these Indians, and would certainly have led them, generally, to have united with the northern coalition, had it not been for the interposition of travellers. On this point, I have not seen a line published by our agent; and, as many may have doubts of this statement, I feel happy in having the privilege of using the names of gentlemen whose characters are fair, and whose veracity is indubitable.

On my arrival at Mr. Stiggins', in the Tensaw settlement, he first informed me of this circumstance, and observed that he was present when the above language was uttered. Messrs. Tate, M'Girt, James Cornells, and several other residents on the Alibama, stated the same. Mr. Samuel Maniac told me he also was present when these observations were made.

At the house of Mr. Alexander Cornells, assistant interpreter for the Upper Creeks, and in the service of the government of the United States, he, without hesitation, declared that he heard the Prophet use the above language.

Being now fully satisfied of the correctness of the statement, I wished to have a more responsible voucher, and felt happy in meeting with Mr. Wade Hampton, jr. at this place, who will testify to the truth of these remarks.

If the above statement should be found erroneous, I have only to say, there are many deceived as well as myself.

So much for the Prophet's observations. Next, let me preface, prior to the solution of this phenomenon, some observations communicated to me by a Mr. Cadbury, an English gentleman from Quebec. Whether correct or incorrect, I should be happy to learn from that district, where gentlemen must be in possession of the fact.

It is said, that at the age of fifteen, this Indian disappeared from his relatives, and was considered as finally lost. That he strolled to Quebec, and from thence to Montreal, where, taken as a pilot to Halifax, he remained several years; and in this space received an education qualifying him to act the part already known. With the calculation of the cometary influence in his pocket, he left Quebec, and proceeded as above stated.

It is well known, that on the 14th of July, two days later than in Paris, the nicest calculations on this subject have been made public; but why printers have not attended to giving these calculations a place in their papers, is to me more mysterious than the appearance of the "lamp in the west."

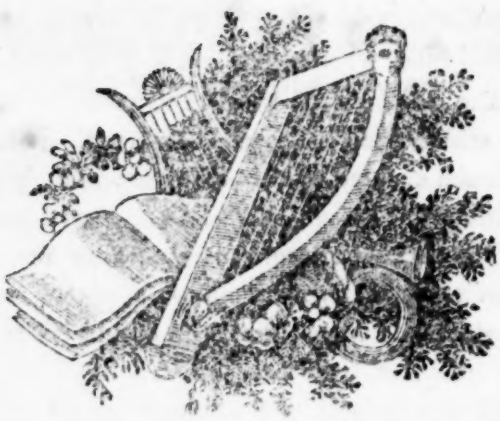
Destitute of mathematical instruments at present, and learning that you are deficient in astronomical type, my calculations of 120 days are withheld. Suffice it at present only to observe, that an earthquake, or volcanic symptom, is far from being the cause of the late rocking of the globe. The earth alternately preponderating between the two attractive powers, has evidently given rise to that tremulous motion so generally experienced in every part of

the globe. This, which frequently has been termed "*shocks*," has certainly been more or less sensibly felt in proportion to the solidity of that *terra-firma* with which we sympathised. Hence the made lands of the Mississippi have been prematurely hurried to that level from which they originally deserted. That, however, any lakes have been created by this cometary influence, is to me as yet a matter of doubt. I have only to state, that I have comfortably reposed in houses where newspapers have announced every disappearance of earth. As your attention to me while in Milledgeville, and the evidence I have noticed of your wish to be useful in the line of your business, have been the leading cause of these remarks, you shall shortly have a demonstration of the late comet, founded on the most attentive observations. In the interim, I hope your press will be open to any decent criticism on the preceding reflections.

FRANCIS M'HENRY.

THE BASILISK.

The serpent called the basilisk is represented, by Galen, to be of a color inclining to yellow; and that it has three little eminences upon its head, speckled with whitish spots, which have the appearance of a sort of crown. Ælian says, that its poison is so penetrating, as to kill the largest serpents with its vapor only: and that if it but bite the end of any man's stick, it kills him! Pliny says, it kills those who look upon it. The generation of the basilisk is not less marvellous, being said to be produced from a cock's egg, brooded on by a serpent. These, and other things equally ridiculous, are related by Matthiolus, Galen, Discorides, Pliny, and Erasistratus. Hirchmayer, and Vander Weil, have given the history of the basilisk, and detected the folly and imposture of the traditions concerning it. In some apothecaries' shops there are little serpents shown which are said to be basilisks. But these seem rather to be a kind of small bird, almost like a cock, but without feathers: its eyes large, and its neck very short. As to those which are shown and sold at Venice, and in other places, they are nothing but little thornbacks artificially put into a form like that of a young cock, by stretching out their fins, and contriving them with a little head and hollow eyes: and this, Calmet says, he has in reality observed in a supposed basilisk, at an apothecary's shop at Paris, and another at the Jesuits of Point-a-Mousson.



FOR THE HALCYON LUMINARY.

SONNET TO HEALTH.

Nymph of the ruddy cheek, and sparkling eye,
Beneath whose airy footsteps pleasures spring,
Will Spring's return, with balmy zephyrs, bring
Thee, HEALTH, for whom I breathe the longing sigh?

Didst thou in mountain clime with shepherds dwell,
Where colds intense and chilling breezes blow,
Thy fix'd abode could I but surely know,
I'd seek thee far by grotto, wood or dell.

Thy magic smile drives pain and sorrow far,
To hide with sickness in their secret cell,
Thou bliss of life! oh, come with me and dwell,
And thou the gates of hope and joy unbar:
Within my grateful bosom live and reign,
And banish thence for ever torturing pain.

M. A. W.

FOR THE LUMINARY.

ON THE DEATH OF A DARLING CHILD.

'Twas hard to part! but, EDGAR, thou art blest,
From ambush'd evils kindly call'd above,
By angels led, instructed and caress'd,
Thou leavest a parent's for thy Saviour's breast;
We lose a son's, but gain a cherub's love. J. D.

FOR THE HALCYON LUMINARY.

Reflections on the occurrences of the last year, concluding with the last earthquake at Caraccas.

How awful are the times in which we live!
What serious warnings to our souls they give!
Signs in the heavens, the sea, and winds, conspire,
With quaking earth, and all-consuming fire.
Even *here* we've felt the earth rock to and fro,
Tho', spar'd by heaven, we *yet* are free from wo.

Let us endeavor in our minds to span
That burst of grief which thro' Caraccas ran,
When friend and foe in instant ruin hurl'd,
Entomb'd *alive* and hurried from the world.

The rising sun saw thoughtless thousands gay,
Rejoicing in their power, success, and sway;
But ere it set—in ruins cover'd o'er;
Its cheerful beams can glad their hearts no more!

May *we* be wise, nor may we merit here,
Those sad reproofs and threat'nings of the seer,
When he to Israel by the Lord was sent,
To urge them by past judgments to repent,
Reproach'd their hardness for his grace abused;
His *warning* and his mercies all refused;
Foretold those sufferings since they've truly known,
Which God's long suffering had kept back alone:
Entreating them to live nor feel that wo,
Which still obdurate they would surely know.
We read *their* fate, may *we* more wise improve,
Thro' these sad warnings which *our* sins reprove.
Implore our God his chastening hand to stay,
And give us grace to love Religion's way.

M. A. W.

New-York, April, 1812.

Jane her own beauty sees, this gives her pride,
That she sees more than all the world beside.

[Since the following beautiful lines appeared in our first number, they have been set to an appropriate air, by Dr. Jackson of this city, with which we are happy to enrich the present number. An apology for the *re-appearance* of the *poetry* will not, therefore, be necessary. EDITORS.]

TO CONTENT.

Halcyon nymph, with placid smile,
Tranquil breast and heavenly eye!
Bless me, sweet CONTENT, awhile,
To my rural cottage fly.
Gaunt Ambition ne'er can vex thee,
Safe within my humble cell;
Nor can cankering care perplex thee,
Fiends that with me never dwell.
Come, sweet nymph, then let me greet thee,
Free from noise and proud parade,
Peace, thy sister, comes to meet thee,
See, her olive is my shade.
Cheer'd by thee, the laborer's flail
Loses half its weight and toil;
Love and joy thy presence hail,
Envy's baneful arts recoil.
Nature's charms, delight inspiring,
Deck'd in brighter colors glow;
Life's rude passions too retiring,
Years like ripling currents flow.

[The two following songs, the production of Mr. M'Creery, of Petersburg, (Va.) were sung at the annual celebration of St. Patrick's day, by the "*Juvenile Sons of Erin*," on the seventeenth of March in the present year. The poetical effusions of this Hibernian bard are ever welcome to the friends of genius, taste and refinement. EDITORS.]

Tune—"*Hermit of Killarney.*"

When rolling orbs from chaos sprung,
A guide for the oppress'd;
One sparkling star kind nature flung
And fix'd it in the west;
Admiring millions view its flight,
And hail it from afar;
Enraptur'd, bless its cheering light
They call it FREEDOM'S STAR.

Beneath its influence, deserts wild
Are deck'd in Eden's bloom,
It makes the wintry tempest mild,
Deep forests cease to gloom;
And man erect, with eye of fire,
Th' oppressor's threats can dare,
May not man's dignity aspire,
And bless his FREEDOM'S STAR?

It can a brighter mantling glow
O'er blushing beauty shed,
A smile of Heavenly radiance throw
A halo round her head;
The warrior rouse thro' tented field
To drive the rapid car,
Whilst tyrants pale and trembling yield
To FREEDOM'S BLAZING STAR.

Then sweep, ye Bards, the sounding lyre
In animating strain;
Sages consume with pens of fire
The fell oppressor's chain;
Then to the field ye brave and free,
Nor dread the storm of war;
Your guide to victory shall be
Dear FREEDOM'S BLAZING STAR.

Tune—Carolan's Receipt.

On bleak Benhedden's frowning steep,
All clad in green, a female form
Appeared, as waking from a sleep,
To raise her head amid the storm;
Like one she seem'd of hope bereaved,
Loose waved her streaming cloudy hair,
Her snowy bosom deeply heaved,
Her features wore the gloom of care:
A half-strung harp beside her lay,
Which to the gale responsive rung;
Bright flash'd her eye a fiery ray,
And thus green Erin's genius sung:

"Ah! who hath torn the blooming bays
Which waved so graceful on thy brow?
The harp-sung deeds of other days,
Ill-fated Isle, where are they now?
From yonder hills the brave descend,
Barombe the daring phalanx guides,
Loud cries of death the welkin rend
As through the stately ranks he rides:
The sons of Scandenavia came,
Fierce as their stormy, wintry waves;
They came for plunder, and for fame—
In yon famed field,* they found their graves."

Play'd o'er her face a smile of pride,
A brighter fire shot from her eye,
"Still hope, my sons, enrapt she cried,
For Erin's fame shall never die.
Behold! and hail yon patriot band†
That firm the threats of tyrants braves!!
Like Erin's rocks the heroes stand
Which dash to foam the assaulting waves—
Let Union, Union, be the word,
Three on one stalk‡ united strong,
Draw, for the harp, the flaming sword,
And dare the world to do you wrong."

MADRIGAUX.

En riant, la jeune Isabelle
Me défia de la baiser;
Enfin, à force de ruser,
J'en viens á bout, je m'em vante. Oh, dittelle,
De ton addresse á tort t'applaudis-tu,
Compte que je l'ai bien voulu.

☞ *A translation is requested.*

* Clontarf.

† Catholic Committee.

‡ The Shamrock, emblematic of the three prevailing religions of Ireland, which seem at present to be happily uniting.

VARIETY.

"But, alas! what is taste! A disease of the mind,
Though seductive, infirm—and though prais'd, undefin'd;
'Tis a whim—a mere shadow—a changeling—a gleam—
Still it mocks what we would, like the bliss of a dream."

Natural History of the Hare. This weak and defenceless creature is the most persecuted of animals. But to compensate its danger, it is remarkably timid and cautious, which makes it perpetually attentive to every alarm. That it may be apprized of distant danger, so as to effect a timely escape, nature has provided it with such long ears, as convey sounds almost like speaking trumpets. And to enable it still more to perceive its danger, the eyes are so prominent as to be capable of discerning objects almost behind them. It is so watchful as to sleep with the eyes open. And as it depends on flight for its safety, the muscles are strong, and without fat; so that the animal has no superfluous burthen to impede its fleetness, which still to increase, nature has provided it with long legs.

REFLECTIONS ON THE SIZE OF OUR GLOBE.

It is not as easy as we imagine to be certain of the size of our earth. There is indeed but one longitude, yet there are two latitudes, north and south. Both begin at the equator: the one extends towards the north, and the other towards the south, as far as the poles, either arctic or antarctic. But no one has yet been able to go as far as either pole, because the mountains of ice in Greenland, and in the northern seas, have always obstructed the passage. However, thanks to the geometricians, we at present know nearly the size of our globe; and according to the most exact calculations, the surface of the earth is nine millions, two hundred thousand, and eighty-eight square leagues. The water takes up two thirds of that space; so that what remains for terra firma is reduced to three millions and ninety-six thousand square leagues. It has been calculated, that there may be, at least, three thousand millions of men upon the earth; but, perhaps, in reality, there are not more than one thousand and fourscore millions; of which there are, in

Asia, six hundred and fifty millions; in Africa, one hundred and fifty millions; in America, one hundred and fifty millions; in Europe, one hundred and thirty millions. If, then, we suppose the earth is inhabited by one thousand millions of men, or thereabouts; and that thirty-three years make a generation, it follows, that, in that space of time, there die one thousand millions. Thus, the number who die on earth amounts to,

Each year,	30,000,000
Each day,	82,000
Each hour,	3,400
Each minute,	60
Each second,	1

This calculation must necessarily strike us. If the mortality is so great every year, and even every hour, is it not probable that he who reflects on it may himself be one of those which swell the list of the dead? It is at least certain that it ought to lead us often to serious reflections. Now, at this moment, one of our fellow creatures is going out of the world; and, before this hour be passed, more than three thousand souls will have entered into eternity. What a motive for thinking often and seriously upon death! Prodigiously great as the earth appears, its greatness vanishes at once, when we come to compare this globe to the other worlds which roll over our heads. The earth is then, in comparison of the whole universe, what a grain of sand is to the highest mountain.

But, how does this thought exalt thee in our eyes! How inexpressible and infinite does thy greatness appear, O thou Creator of heaven and earth! The world, and all its inhabitants, are before thee as a drop in the ocean, or as the light atoms which float in the air. And what am I, amongst these thousand millions of inhabitants of the earth? What am I before thee! thou immense, infinite, and eternal Being!

A German dramatic author has published a new play, called *The Benevolent Cut-throat*, in which he has a most felicitous idea, that of the moon fainting away. This is certainly an improvement on Shakspeare, who, by the bye, must be allowed to have had a pretty knack at writing, for he only makes the moon sleep.

"*As good die for a Sheep as for a Lamb.*" This old proverb has been the source of much evil in the world, *because* it is a great false. It is a levelling saying, and what consolidates sin, without just and proper distinctions: it makes all crimes equal, (which neither the all-wise God, nor men who have derived wisdom from him, have any where taught us is the genuine truth) and would have us believe, that it is the same thing, whether we offend little or much; whether, having begun to do wrong, it be not as well to proceed and go on, as to stop and make a stand.

The oracles of God speak of *presumptuous sins*; of *the great transgression*; of *sinning with a high hand*; and, as it were, *with a cart-rope*. And intelligent and discerning men, when they speak and write of the nature of sin, speak according to the *doctrine of degrees*, guard us against it at first, and bid us even abstain from all appearance of evil. *Insta principiis*, oppose sin in its beginnings, is a well known maxim with the moral writers, who equally caution us against proceeding in it, if we have unhappily fallen and given way to it. Whatever has neither the countenance of God, nor the suffrage of good men, should be looked upon with an evil eye, as hurtful and destructive to the soul.

"Shun evil, because it is evil," is a well-digested saying of a well-instructed scribe; dashes this hurtful adage out of countenance, and is the proper antidote to the evil of it. Sin is no exotic, but progresses in its growth and appearance; and the hell it forms to itself, is exactly agreeable to its nature. Here again, the scripture speaks according to the doctrine of degrees, telling us of *many* and of *few stripes*; of *greater damnation*, and of *the lowest Hell*: all which militates and brings to nought the said saying under consideration, showing it is not of God, but of blind and short-sighted man; the last refuge he takes to, in the last stage of his iniquity; but which will leave him an ugly form of the great and ugly monster, instead of a happy feature in the happy and Grand Man.

Hearer! reader! discard and give it up, as inimical to your peace here, and to your liberty and happiness hereafter.

EXTRACT FROM AN ABRIDGMENT OF COOK'S VOYAGES.

"Their reasoning (that of the Otaheitans) is similar with regard to the meeting of a man and his consort. If the husband departs this life first, the soul of his wife is no stranger to him, on its arrival into the land of spirits. They renew their former intimacy in a capacious building called Tourooa, where departed souls as-

semble to recreate themselves with the gods. The husband then conducts her to his separate habitation, where they eternally reside, and have an offspring, which, however, is purely spiritual, as their embraces are supposed to be far different from those of corporeal beings.

"They even maintain, that all other animals have souls; and even trees, fruit, and stones; which at their decease, or upon their being consumed or broken, ascend to the Deity, from whom they pass into the destined mansions."

Of apparent Creation. Take of dry mould a sufficient quantity for the purpose, and weigh it; put it in a pot, in which place the seed of some bulky plant; keep watering it till the plant comes to perfection; take the plant from the pot, dry the mould, and it will be found of the same weight as before, be the plant which is taken from it ever so large. Whether this be a creation from the spiritual world, or a transmutation of the water into the plant, I cannot say.

Of apparent Annihilation. Take any natural body, the less dense the easier the process, place it within two crucibles of a known weight, which are to be luted together, place them in a fire till red hot; then taken from the fire, and opened, the inclosed body will be found to have lost part of its bulk and weight, and the crucibles the same weight as before. As a moderate fire is not sufficient to affect them, the greater the degree of fire, the more will the inclosed substance be destroyed.

Quere. If all nature were to fall into the natural sun, and then to the spiritual sun, if it would not be annihilated therein?

God created this natural system from himself, and also man, and can without doubt return so much of it to himself as his good pleasure requires; the nature of our Lord's human flesh may be proved from his miracles; for instance, when he said to them with withered limbs, be whole, a creation of flesh must come forth at his word, for it is well known that withered limbs are always scant of flesh. So also in respect to the miracles of the fishes and loaves, his transfiguration, &c. From the above it is evident our Lord could create and annihilate his own flesh instantaneously; instance his appearances after his resurrection; and without doubt the Lord was equally the same when the body was on the cross, or in the grave; for it was not the human flesh merely the Lord came to glorify, but the humanity, or that nature of equilibrium in which man is created.

M. K.

[The following fragment we consider as the most genuine, the truest picture that ever was drawn of the state of mankind.]

"Man comes into this passing world in weakness,
And cries for help to man—for feeble is he,
And many are his foes. Thirst, hunger, nakedness;
Diseases infinite within his frame;
Without, inclemency, the wrath of seasons,
Famines, pests, plagues, devouring elements,

Earthquakes beneath, the thunder's rolling o'er him ;
Age and infirmity on either hand;
And Death, who shakes the certain dart behind him!
These, surely, one might deem were ills sufficient.
Man thinks not so; on his own race he turns
The force of all his talents, exquisite,
To shorten the short interval, by art,
Which nature left us. Fire and sword are in
His hand, and in his heart are machinations,
For speeding of perdition. Half the world,
Down the steep gulph of dark futurity,
Push off their fellows, pause upon the brink,
And then drop after."

MAYOR'S CHARGE.....MAY SESSIONS.

Gentlemen of the Grand Jury,

It is certainly not necessary to detain you from your important duties by describing their nature and inculcating their obligation. They must be familiar to you all, and can never be executed with propriety, unless impartiality is united with vigilance, and a high sense of justice is tempered by lively feelings of benevolence.

As present evils make a deeper impression than remote ones, we are too apt to give in to the common complaint of the growing and alarming violation of law and morality. That these do exist in this city, to an extent that demands the animadversions of the magistracy, and coercion of the laws, cannot be doubted without believing in a miraculous change in the human character. But it may be said, without any exaggeration, and in the strictness of truth, that considering the temptations to vice, and the many powerful causes which combine to produce crimes, there can be no doubt, but that there are as few offences committed here, as in any place of equal population in the world, and that the habits of our fellow citizens are peaceable, and their sentiments favorable to the supremacy of law and good order. On the day consecrated by religion to the worship of God, we observe exemplary good conduct, and an almost entire abstraction from business or amusement. These observations are made not to relax your vigilance nor arrest the arm of punishment, but to render a just tribute of praise, and to protect the character of this great community from unmerited reproach.

The predominant vices of the day are those which receive their origin and derive their aliment from disorderly houses ; and these it is almost impracticable to subdue : when one set of disorderly persons are put down, another rises up in their place ; and when one quarter of the city is cleared of these incumbrances, they are immediately transferred to another. In the dispensation of Tavern licenses, no vigilance nor caution has been as yet able to guard against the introduction of bad characters ; when refused, they soon return armed with the most respectable recommendations, which are too often yielded to importunity, or given without investigation, and if the denial is persisted in, then substitutes are

provided, who cannot be repulsed without apparent injustice, because their past conduct is not known to be improper, and their characters are represented in a favorable light. After considerable reflection, there appears but one remedy under our existing laws, which is however of doubtful tendency, and that is, to mark the house as well as the individual, and not to give the new applicant permission to act, until it is made evident that a new and a better set of individuals possess it. At all events, whatever preventive measures may be adopted to put down an evil, which is more pernicious in all its effects than any other calamity with which society is afflicted, it is your duty, gentlemen, to apply the remedy which the law has committed to your hands. And in so acting, the benedictions of parents, of wives and of children, will attend you —the cause of morality and religion be greatly indebted to you, and the blessings of Heaven will smile on your virtuous exertions.

The calendar of the City Prison will show you the state of our criminal proceedings since the last court of Sessions. Nothing particular has occurred to demand your pointed attention, except the setting fire to some buildings in Broadway, which in all probability was done with design.

We are required by three different statutes to request your particular notice of all violations of the acts for the prevention of Lotteries, of Fires, and of Duelling.

When we consider that this is the first tribunal of justice which has assembled in this magnificent edifice, that will, in all human probability, adorn and accommodate this great and growing city for centuries—and when we reflect that after our mortal remains have mouldered into dust, and perhaps the very memory of our existence has passed away, our remotest posterity will occupy these seats that are now filled by you and those assembled in this place, we cannot but feel the most solemn emotions of a mingled character: If, in the wise dispensations of the almighty, it is decreed that our government and our laws shall flourish in their primeval purity, unsullied by corruption, and uncoerced by tyranny, then indeed we may cherish those exalted feelings which ever accompany the contemplation of virtue and national prosperity; but if a scene of a different description shall be exhibited—if justice shall be measured out by favoritism, and governed by turpitude—and if courts and legislatures shall be overawed by the bayonet, then we might perhaps devoutly wish that those who are to succeed us had never been called into being. But whatever futurity may have in store for our posterity, and our country, it is our duty to submit, with humble resignation, to the will of the Almighty dispenser of all good, and to act well the parts allotted to us. And remember, gentlemen, that without a pure, a wise, and impartial administration of justice, government is an enemy instead of a protector, and society a curse instead of a blessing. And as you are the first Grand Jury ever convened in this building, (which reflects so much honor upon the taste, the liberality, and the public spirit of this city) let your conduct be worthy of yourselves, worthy of the imitation of your successors, worthy of the station you occupy, and worthy of the approbation of your own consciences.